



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

*Indo-Iranian Contributions.*—By A. V. WILLIAMS JACKSON,  
Professor in Columbia University, New York, N. Y.

1. Sanskrit *váhīyañś*.—2. Sanskrit *karṣa*, a weight, in Ancient Persian.—3. Sanskrit *chala* in Ancient Persian.—4. Avestan *aōda*, Sanskrit *uda-*, *udan*.—5. Avestan *vītāpəm*, *Yt.* 19. 82.—6. Avestan *spəñtō-frasnā*, *Vd.* 22. 19.—7. The curse of a cow brings childlessness.—8. The *hōm*-plant and the birds in the *Dīnkart*.—9. The national emblem of Persia.—10. Ancient Persian *rūktrā* in *Hdt.* ix. 110.
- 

1. Note on Sanskrit *váhīyañś*.—In ZDMG. I. 423 Oldenberg emphasizes the fact that, according to Indic usage, Skt. *váhīyañś* in the Rig-Veda indicates the good driving qualities of horses, or their merits in a draft capacity ( $\sqrt{vah}$ -). The same observation may be made regarding an Iranian matchword to *váhīyañś* which I noted at the annual meeting of the Society a year ago, April 1897. In the Avesta, *Yt.* 10. 20, *vazyāstra* (metrically *vazyās-tara*) is to be identified with Skt. *váhīyañś*. The double comparative (here formed on the strong stem) is to be explained like Skt. *garīyas-tara*, etc., Whitney, *Skt. Gr.* § 473 d. The text of *Yt.* 10. 20 is accordingly given, and is translated: *aspacīt yōi miθrō-drūjām | vazyāstra bavaīnti | tacīntō nōīt apayeīnti*, “Of those who deceive Mithra, even the horses which are best at drawing do not succeed in overtaking, though they run.” My rendering in the Proceedings for May, 1889=JAOS. xiv. p. cxxvi, is to be corrected accordingly.

2. Sanskrit *karṣa*, a weight, in Ancient Persian.—I am not sure whether attention has been called to the fact that Skt. *karṣa*, signifying a special weight (cf. PWb. s. v. *karsa*), is also to be found with a similar meaning in Ancient Persian. This word occurs on a denominational weight that is found in the British Museum and is stamped with the name of Darius: *ii karṣā. Adam Darayavaus Xšayaθiya . . .* “a two (2) *karsha*-weight. I am Darius,” etc. (Cf. Weissbach und Bang, *Altperz. Keilinschriften*, pp. 7, 40, and Weissbach, *Achām. der zweiter Art*, p. 95.) Notice also the dual form in *ā*, like AP. *gauṣā*. It

remains for a mathematician to work out the proportional relation between the Hindu and the Persian weight of this denomination. [This calculation my pupil, Mr. Louis H. Gray, has since made; and he finds there is as great a variation in the weight of the *karsa*, *karṣa* as there is in the *pound* in different countries and at different epochs. Mr. Gray's notes show, from Pwb., Skt. *karṣa* = 16 *māsha* =  $\frac{1}{4}$  *pala* =  $\frac{1}{400}$  *tulā* = 11.375 grammes. The Persian weight in question weighs 2573 grains Troy = 176.7304 grammes (1 gr. Troy = .0648 gramme) = 15.5 Ind. *karsas*, whence 1 Pers. *karṣa* = 7.25 Ind. *karsa*.]

3. Skt. *chala-* in *Ancient Persian*, NRa 52; a suggestion.—For the fragmentary word 𐎡𐎱𐎰 in the ancient Persian inscription, NRa 52, which has long been a crux to interpreters, I should suggest an identification of the form with Skt. *chala-*, ‘deceit, fraud, treachery.’ This answers the phonetic requirements *r/l*, and we have other examples of Skt. *ch* = Iranian *s*, e. g. Anc. Pers. *✓ras-*, Mod. Pers. *rasīdan* = Skt. *rechati*. The sense would be excellent in connection with the familiar *drauga-*: “May Auramazda protect me and my house and this country from treachery (or deceit),” *mām auramazdā pātuv hacā sar... utāmai vitham utā imām dahyāum*. Whether we are to read the ablative as *sar(āt)*, *sara(kāt)*, or the like, must depend upon the nature of the broken part of the stone. Bezold’s translation of the Babylonian version (p. 37) is “vor allem Bösen.”

4. *Avestan aōda-*; cf. *Sanskrit uda-*, *udan-*.—For the etymology of Av. *aōda-* in the loc. pl. form *aōdaēšu*, Vd. I. 19, Yt. 12. 18, we may compare Skt. PWb. *uda-*, *udan-* ‘water,’ in *uda-dhi-*, *uda-megha-*, and similar words. To explain Av. *ao* = Skt. *ū*, *ū*, I should suggest consulting Caland, KZ. xxxii. 466. Thus *aōdaēšu Rānhayā* is “at the streams of the Ranha”; for the rendering ‘streams’ see also West on the Pahlavi text in *SBE*. xlvii. 151, note. [As an addition in the proof-sheet I refer also to R. Otto Franke on *uda* in Pāli, in ZDMG. xlviii. 85.]

5. *Avestan vītāpəm*, Yt. 19. 82.—The word *vītāpəm* is somewhat troublesome in Yt. 19. 82. The passage which describes how the Kingly Glory flies away to escape capture reads: *ā tať x̄arənō frazgađata | avi vayān vītāpəm*. For *vītāpəm* I should propose the meaning ‘out of reach’; and I should construe it as an adjective, in the predicate, with *x̄arənō* almost as a synonym of the oft-recurring *ax̄arətəm*, cf. also *dužāpəm* (-im). We may then refer to *vīta* in Vd. 9. 11, and for the usage of *ap-*, *āp-* ‘to

reach,' we may turn to Ys. 57. 29. For further suggestions as to the signification and as to *vayān*, see Geldner, *Studien zum Avesta*, 160 f. Thus *gloria discedit intacta in auras* would be the idea of the phrase, for as soon as the wicked Franrasyan tried to seize it "the Kingly Glory vanished out of reach (*vītāpəm*) into the air."

6. *Avestan spəñtō-frasnā*, *Vd.* 22. 19.—In the form *spəñtō-frasnā* we are to see a dual at *Vd.* 22. 19, *gairīm avi spəñtō-frasnā | varəšəm avi spəñtō-frasnā*, "To the mountain of the holy-questioners, unto the wood of the holy-questioners." The two that are holding communings are Ormazd and Zoroaster. This is evidently borne out by the Pahlavi Version, ed. Spiegel, p. 232: *gar avar aiy afzūnīk frāz ham-pūrsīt aūharmazd zaratūšt; vanāšak (?) madam aiy afzūnīk frāz ham-pūrsīt aūharmazd zaratūšt*, "Unto the mount that is of beneficence where Aūharmazd conversed with Zaratūsh; Unto the forest," etc. The grammatical form *frasnā* is to be explained as gen. du. from an *an-* stem *frasan-*, like *māθran-*, *puθran-*, cf. Skt. *in-* stems; see Whitney, *Skt. Gr.*<sup>2</sup> § 1183 and Bartholomae in *Grundriss d. iran. Phil.* i. § 188, 2. [As a postscript in the final proof-sheet I add that Bartholomae has just sent me his 'Arica X' in *IF.* ix. 252 f. I am interested in seeing that he has dealt with *spəñtō-frasnā* on p. 273 f., and has come to the same conclusion. For *vanāšak* (?) read *u vēšak* with B.]

7. *The curse of a cow brings childlessness*.—For a Sanskrit parallel to the passage in the Avesta, Ys. II. 1, where the curse of a cow brings childlessness upon the one who has offended the creature, compare, among other parallels, Kālidāsa's *Raghuvāns* I. 75 f. Of a different character is Mhbh. i. 118. 5-34.

8. *The hōm-plant and the birds in the Dīnkart*.—It may possibly interest those who have been attracted by the Vedic legend of Soma and the Eagle (e. g. Bloomfield, *JAOS.* xvi. 1 ff.) to know that there is a very distant and remote likeness in a Pahlavi passage of the *Dīnkart* (7. 2. 22-28), which associates in a curious manner the hōm-plant and the birds. The text is translated by West, *SBE.* xlvii. 24; but the resemblance is so slight that the point is of little importance; it is merely the association that may be worth recording.

9. *The national emblem of Persia*.—Persia is known to-day as the Land of the Lion and the Sun. For the legendary explanation of the symbol Sol in Leo, see Gordon, *Persia Revisited*, pp.

131, 137. In earliest times the leatheren apron of Kāvah the Blacksmith served as the royal banner of the Peshdadian dynasty, and it continued to be the ensign of Iran down to the fall of the Sassanian kingdom, cf. *Kāviyānī dirafš*, Shāh Nāmah ed. Vullers, i. p. 48, and Justi *Namenbuch*, p. 160, s. v. 'Kāweh.' There seems to be good reason also for recognizing, by the side of this, the eagle as the kingly emblem of Persian sovereignty (compare the American eagle beside the Stars and Stripes). So far as I know, the classic writers regarded the eagle as the regal standard of Iran; see Xenophon, *Cyropædia* vii. i. 4, *Anabasis* i. 10. 12; Aeschylus *Persæ* 205–210; and perhaps likewise compare Isaiah xlvi. 11 (Haug's *Essays*, p. 4, note). This is in keeping with allusions to the eagle or falcon in such passages as Avesta Yt. 19. 34, Pahlavi *Kārnāmē ī Artakhshīr ī Pāpakān*, 3. 10–20 (ed. Darab D. P. Sanjana), and it accords with the references in the Shāh Nāmah, ed. Vullers-Landauer, i. p. 295, iii. p. 1544; Mohl, *Livre des Rois*, i. p. 363–4, iv. p. 345; and the citations s. v. *humāi* in Vuller's *Lexicon Persico-Latinum*, p. 1472; Nöldeke, in *Grundr. d. iran. Phil.*, ii. 133; Robinson, *Persian Poetry for English Readers*, p. 487.

10. *Ancient Persian τυκτά in Herodotus ix. 110.*—Herodotus ix. 110, mentions the festival of Xerxes' birthday, and he says that the feast which is prepared once a year to commemorate the day on which the king was born is called *tuktá* (*τυκτά*); this, he adds, is to be interpreted in the Greek as meaning 'perfect' (*τέλεον*). The text runs: *τὸ δεῖπνον παρασκευάζεται . . . . ἐν ἡμέρῃ τῇ ἐγένετο βασιλεὺς οὐνόμα δὲ τῷ δείπνῳ τούτῳ Περσιστὶ μὲν τυκτά, κατὰ δὲ τὴν Ἑλλήνων γλῶσσαν τέλεον.* But *tuktá* (*τυκτά*) is rather to be explained as 'birth-festival, birthday banquet'; for I should suggest making the word a regular formation from the Indo-Iranian root *tuk-*, *tuc-*, see Whitney, *Roots and Verb-Forms*, p. 63, Skt. *tuc-* 'generate' (give birth), cf. *-tuka*, *toká*, *tókman*, *tókma*, and compare Av. *taoxman-*, Anc.P. *tauma-*, Mod.P. *tuxm*. The form would be sufficiently close.